

THE LIVING CHURCH



The Rt. Rev. Elliott Sorge (right), executive officer for Education for Mission and Ministry at the Episcopal Church Center, New York City, received a souvenir from ^{RNS} J. L. Tarr, chief Boy Scout executive, after a New York meeting which included representatives from Lutheran and Salvation Army Groups. Bishop Sorge said the Episcopal Church now sponsors 1,254 Cub Scout packs, Boy Scout troops and Explorer posts — serving more than 34,000 youngsters.

Who Has the “Fragrance”? • page 9



THE LIVING CHURCH

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Winter Clothes

As the seasons change, we change too. During the transition from summer to fall and then to winter, one of the most obvious things we change is our clothing. In the first instance, this is, of course, a practical matter, as we insulate ourselves from progressively colder weather.

Yet this is only a beginning. Most of us are equally concerned with appearance. The back-to-school look of young people, fall fashions for women, and men's neckties are not all concerned with warmth. In varying degrees, people like to be in style. Conformity with others has always been important to human beings. Unlike opossums, we are not well designed for solitary living.

But conformity with which others? In certain phases of human history, wearing the moccasins of the wrong tribe, or the wrong armband, or the wrong kind of hat, could cost one one's life. Often our clothing shows what group or type we aspire to belong to, as we try to look athletic, or to look professional, or to look conservative, or whatever it may be.

But not all of us wish to look like others. At least at certain times, we wish to proclaim our uniqueness, our individuality. Seasons affect this too. If a man prefers to wear woolen shirts, corduroy trousers, and hiking boots, he will have

to wait until fall to do so, unless he lives in the mountains or on the Canadian border. If he prefers a fur-trimmed parka and ski boots, he had better wait until winter.

Extreme cold seems a great leveler. In Milwaukee, bank presidents, no less than school children, may go to work on a winter's morn wearing knitted woolen gloves, with knitted caps pulled down over their ears. Yet come Saturday afternoon, if the ice is fit for skating, the scarves, sweaters, jackets, trousers, le-dershosen, skirts, stockings, and so forth reflect an astonishing diversity of individual preference for color and style.

Perhaps the two poles which men secretly admire are represented by St. John the Baptist and Santa Claus. On the one hand, there is the loin cloth and blanket of the strong, self-sufficient primitive man. On the other hand, there is the snug Santa suit of brilliant red, with opulent fur trimming. Are there also two poles which women admire? Perhaps, although a male author dares not make a pronouncement.

In any case, when the Lord gave Adam and Eve the idea about fall fashions, replacing fig leaves with animal skins, he started something which has consumed an amazing amount of human energy ever since.

THE EDITOR



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LETTERS

Acoustics Important

Thank you for the excellent issue on music [TLC, Nov. 14]. All clergy, lay officials, architects, and builders should take particular notice of the articles on acoustics.

Many buildings were built with hard surfaces and good reverberation, but later ruined by the installation of carpeting. Sound-absorbing pew cushions often follow, compounding the problem.

If one must have cushioned pews, let them be done with the most sound-reflective materials available. If footfalls must be cushioned, try using linoleum either in roll or in tile form.

Another threat to good acoustics arises from well-intentioned attempts to reduce energy costs. The application of sound-absorbing ceilings (often accompanied by lowered ceilings) is very destructive.

Let the surfaces of all such materials either be hard or be treated with a hard surface coating. Rather than lower high peaks, let the newly available ceiling fans be used, along with careful insulation of the inside roof surfaces. It is important to conserve energy; it is not necessary to ruin the acoustics and the aesthetics of buildings to do so.

My observations are based on 46 years as a church musician in various capacities, and 31 as a parish priest.

(The Rev.) CHARLES H. BRIEANT,
A.A.G.O.
St. Paul's Church

DeKalb, Ill.

Bishop Grafton

I very much enjoyed Kathleen Reeves' article, "Sisters of the Holy Nativity, 1882-1982" [TLC, Oct. 31]. In writing about Charles Grafton, Mrs. Reeves stated that after his ordination to the priesthood in 1858, he spent several years of parish and missionary work in Maryland. Working presently on a parish history of St. Peter's Church, Ellicott City, Md., I would like to share what I can about Bishop Grafton's time in Maryland.

The story begins with the Rev. Oliver S. Prescott, a young priest, who in 1847 joined with others in the Valle Crucis experiment of monastic life. The experiment did not last, and Fr. Prescott went to Boston to be curate at the Church of the Advent.

How long Fr. Prescott was assistant at the Church of the Advent I do not know, but he impressed Grafton enough so that Grafton asked him to be his spiritual advisor. There was not to be peace at the base of Beacon Hill because somewhere in the mid-1850s, Fr. Prescott was accused by the Bishop of Massachusetts

of hearing private confessions. The priest was never convicted of this "crime," and he answered a board of inquiry satisfactorily, but he was told to leave Massachusetts.

Hearing of this, the Rt. Rev. William R. Whittingham, then Bishop of Maryland, was reported by Grafton to say, "What one bishop can do, another can undo!" He invited Fr. Prescott to be the rector of St. Peter's, Ellicott City. Grafton followed his spiritual advisor to St. Peter's Church, and there they lived a monastic life together. Grafton was ordained deacon at that church and for several years ministered in what was then a working class mill town.

In February of 1865, both men left for London "to study under the guiding lights of the Oxford Movement." Mrs. Reeves' article related major events in Grafton's life after he left Maryland.

Our historical records in Ellicott City are incomplete because the old St. Peter's burned down in 1939. Two final notes: a new church was built in 1940, and by 1950 the church was in serious trouble. Four Cowley Fathers came to its rescue, leading the parish from 1950 to 1964.

This wonderful, thriving, Anglo-Catholic parish owes much to Grafton, members of the Society of St. John the Evangelist, and the Sisters of the Holy Nativity.

(The Rev.) CARL W. BELL, A.H.C.
St. Peter's Church

Ellicott City, Md.

• • •

For more than 70 years, such articles as that by Kathleen Reeves entitled "Sisters of the Holy Nativity" [TLC, Oct. 31] catch me at too long intervals of time. Such articles jerk me back into a well known path which otherwise might be overgrown with weeds.

Thank God for these sisters and for the monks and other dwellers of our religious orders. I believe that articles about them should appear more often in our church periodicals because they inject life into our church. The church would be poor indeed without them.

I. A. SMOTHERS, D.D.S. (ret.)
Evanston, Ill.

We agree. We welcome information on the orders. Ed.

Lutheran Relationships

I am astonished that not one voice has been raised in THE LIVING CHURCH, the traditional voice of moderate Anglo-Catholicism, to protest or even to question the recent General Convention approval of intercommunion with American Lutherans.

The Lutheran churches are worthy of deep respect. They have a rich tradition and often inculcate a seriousness of devotion, reverence, and purpose which

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Episcopalians might well envy. And it is obvious that — doctrinally, sacramentally, and liturgically — they and we have far more in common than we do with other Protestants.

Nonetheless, some hard truths, from the catholic standpoint, remain. Lutheran ministers do not claim to be priests, nor can they be, since they were not consecrated by bishops. (We are talking about this country, not Sweden.) Lutherans are committed, at least by their practice, to the proposition that the apostolic succession and the sacramental power of bishops are not necessary or even desirable.

Their ministers, not being priests, lack the sacramental power to make bread and wine into the Body and Blood of Christ. They do not intend that their communion service be a eucharistic sacrifice or believe that it is one. For these reasons, when they and we receive communion, they and we are doing things that, notwithstanding important similarities, are also in important aspects quite different.

Catholic doctrine for almost 2,000 years has held that, in circumstances such as these, intercommunion is not appropriate, and can only serve to dilute the faith and confuse the faithful. . . .

BRICE M. CLAGETT

Friendship, Md.

Eucharistic sharing with Lutheran Churches in this country was suggested some time ago, and was reported or discussed in TLC April 19, May 24, and October 4, 1981, and January 24, May 9, and October 24, 1982. Partly at least because of open discussion in our pages, General Convention did not approve "intercommunion with American Lutherans."

What it did approve was a special arrangement, for special times or places, in which an Episcopal priest and a Lutheran pastor, standing together at the altar, might celebrate together for a congregation of Episcopalians and Lutherans. This might, in some circumstances, create unique problems, but it should not involve, for the Episcopal communicants, any denial of apostolic succession since their own priest would be celebrating. **Ed.**

Gender and Sex

Charity Waymouth's accurate observation about the impropriety of equating gender with sex, not to mention its inaccuracy [TLC, Oct. 17], is substantiated in a more humorous tone by Mark Twain in a piece called "The Awful German Language" in *Innocents Abroad*.

Mark Twain points out the peculiarity that *Mädchen*, *Fräulein*, and *Weib* are of the neuter gender although they denote female beings. Thus, in correct German, all the adjectives and pronouns used in relation to these words would be neuter.

Thus one would seem to be saying, "My wife stood at the sink. It was washing a turnip. She was grown in our garden."

There is no grammatical gender at all, even in the third person pronoun, in Finnish and Hungarian. True feminists, I suspect, would be extremely happy using these languages.

German missed being adopted as the official language of the U.S.A. by one vote in the Continental Congress. That vote was Benjamin Franklin's.

(The Rev.) LAWRENCE R. PRAST
San Francisco, Calif.

We wonder what is the source of the concluding statement. Ed.

Writer's Block

As one who writes sermons and occasionally has writer's block, I found your article on overcoming the same, by Richard Kirby, to be very timely [TLC, Oct. 10]. It is exceedingly helpful to find, from time to time, practical articles on local usage. Mr. Kirby is to be commended. His article was germane, well written, and interesting.

(The Rev.) ROBERT L. LEATHER
St. Paul's Church
Poughkeepsie, N.Y.

Custom and Tradition

As I understand its use, "traditionalist" is quickly becoming a non-specific hook upon which are hung the hats of an assortment of Episcopalians who have not embraced the "continuing Anglican movement" but would have the modified Elizabethan English and/or a number of liturgical usages of the 1928 BCP employed in public worship to one degree of frequency or another.

And while I am not unsympathetic to the need being voiced, I would caution

against the excess of language being used to describe the condition. Specifically, there are three authoritative concepts which govern all matters of Anglican theology, liturgy, and policy: scripture, tradition, and reason.

Each of these concepts has authority in such matters because all have been authenticated by godly deliberation and divine sufferance. Thus, scripture is defined by a specific set of criteria and circumstances by common consent of the church. And just as we cannot properly term as scripture the Gospel of Thomas, for example, so we cannot designate a specific form of language as tradition.

My point is that the tradition of Anglican prayer books published upon far more than one new English language Prayer Book authorized for use in the Church of England and/or the Episcopal Church between the years 1549 and 1928. In fact, the preface to the first Book of Common Prayer (BCP, p. 866) defines the tradition of Anglican liturgy by asserting two important principals:

(1) "There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted. . . ."

(2) Specifically addressing the issue of language, "St. Paul would have such language spoken to the people in the church as they might understand and have profit by hearing the same."

Thus, we learn from the first Book of Common Prayer that public worship plainly spoken in contemporary patterns of speech is what constitutes part of the tradition of Anglican liturgy and *not* mere affection for an antiquated tongue, which affection, I submit, has far more to do with *custom* than with *tradition*.

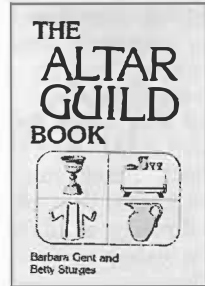
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THE LIVING CHURCH

December 12, 1982
Advent 3

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Musicians and Liturgists Meet

The Conference of Diocesan Liturgical and Music Commissions held its annual meeting in mid-November in Techny, Ill., in the Chicago suburbs. Diocesan commissions from over half of the dioceses of the Episcopal Church were represented by bishops, priests, deacons, or laypeople who spent three days in vigorous discussion of different aspects of worship in the church.

Representatives also practiced what they preached with daily choral celebrations of Morning Prayer, Eucharist, Evensong, and Compline. Major addresses by the Rev. John Westerhoff of Duke University, the Rev. Thomas J. Talley of General Theological Seminary, and the Rev. Louis Weil of Nashotah House dealt directly or indirectly with the role of the bishop in the church and in its worship.

In a broad consideration of the policies and strategies of the church, Dr. Westerhoff declared, "the great bishops of the early church considered themselves to be primarily catechists: pastors who nourished their flock by teaching the Christian faith." To recover this teaching function of the episcopate, the noted Southern theologian insisted, we must move toward substantially smaller dioceses.

Among other speakers, Raymond Glover, editor of the new Hymnal, re-

ported on its progress and on plans for releasing certain new hymns for reproduction and use in parishes in 1983. It is anticipated that *THE LIVING CHURCH* will be involved in this process.

Organists and choirs from several churches in the Chicago area participated in the notable musical program of the conference, and several of the new hymns were sung.

The president of the conference, Mrs. James Crapson of Topeka, Kan., was re-elected, as were other current national officers. Mrs. Crapson pointed out that this was the 13th annual meeting of this group, which had begun in the period of Prayer Book revision, and which is now concerned with the entire field of strengthening worship in the church.

Members voted to use their resources in cooperation with the Presiding Bishop, and to devote attention to developing a fuller use of Rite I in the Prayer Book. H.B.P.

UTO at Work

In Louisville, Ky., a \$25,000 United Thank Offering grant, made at the recent Women's Triennial in New Orleans, will help to renovate an old carriage house in the rear of Wellspring House, a residence operated by Schizophrenia Foundation, Inc. The carriage house will be used for arts and crafts, vocational training and additional office space.

Wellspring House provides a transitional environment for young people between the ages of 18 and 35. Most of its residents have been hospitalized for schizophrenia and have responded well enough to treatment to warrant the program's efforts to help them lead normal lives.

Schizophrenia Foundation, Kentucky, Inc., was founded in 1981 by five local Episcopal laymen. Bosworth Todd, Jr., a Louisville investment advisor and member of St. Francis in the Fields Parish, Harrods Creek, serves as Wellspring's treasurer. Mr. Todd, whose son is recovering from schizophrenia in the residence, sees the UTO grant as more than money.

"It is a sort of super *Good Housekeeping* seal of approval," he said. "The faith expressed by the Episcopal Church will undoubtedly make it much easier for us to get help from other sources. We expect to use this money from your many blue boxes wisely and to report on its use so that Episcopalians may fill their boxes in kitchen windows everywhere more quickly and happily."

The foundation has an interdenominational board of directors and Wellspring House places no religious or racial restrictions on applicants. Some scholarships are available for those unable to pay the \$800-\$1,000 monthly tuition.

Ireland's Anguish

The Rt. Rev. Robert Eames, Anglican Bishop of Down and Dromore in Northern Ireland, warned recently that the escalation of violence in that country is a calculated attempt by terrorists to involve the whole community in conflict, according to the *Church Times*.

"Condemnations are of no interest to the people who plan murder as though it were an everyday event," Bishop Eames said. "Yet, from so many people throughout this community, comes the cry to those who plan such misery, 'In God's name, leave us all alone.'"

The Most Rev. John Ward Armstrong, Archbishop of Armagh and Anglican Primate of All Ireland, led prayers at his recent diocesan synod for an end to "the senseless tit-for-tat violence."

At the funeral of one of the victims of that violence so deplored by Northern Ireland's clergy, the Roman Catholic Bishop of Down and Connor, Msgr. Cathal Daly, said the recent wave of violence had "reached the bottom of the pit of degradation."



Marcia Carman (center) gives Bosworth Todd the UTO check making possible renovation of an old carriage house as Anne Carter looks on.

CONVENTIONS

"Beloved, I must share with you the feeling I have today that we are called to a very special adventure in mission." Referring to the patient yet daring faith of Abraham, the Rt. Rev. A. Donald Davies, first Bishop of the new Diocese of Fort Worth, encouraged his people to take risks at a time when the church's presence is needed urgently.

The primary convention of the new diocese on November 13 was the next to last step in a decade of work culminating in the division of the 47,000 communicant Diocese of Dallas. The Diocese of Fort Worth, with a population of over a million people divided into 23 counties, will include more than 7,000 Episcopal households, 13,335 communicants, 29 parishes, 24 missions, and one mission station.

The convention's busy agenda, which was accomplished in less than six hours, included the election of officers, the framing of a diocesan constitution and canons, and the selection of a name. Among the suggestions for the latter were Diocese of North Central Texas, Diocese of the Trinity, and Diocese of Rio Brazos de Dios.

A tremendous growth rate in the Dallas/Ft. Worth area, coupled with the spiraling number of communicants and parishes, gave rise to the need for more manageable jurisdictions. Growth and division came early to the area. Fifteen years after the Diocese of Dallas was formed in 1895, the diocese was split, with the western counties becoming the Diocese of Northwest Texas.

The Rt. Rev. Alexander C. Garrett, the first Bishop of Dallas, noted in the 1910 diocesan journal that "The twin cities of Dallas and Fort Worth are growing like young giants. The little towns are stretching out their steel fingers with emerald rings strung all along to bind each other together in bonds of common life and hope of enterprise. They call upon me every day for enlarged facilities for doing their work."

The Rt. Rev. Charles Avery Mason, Bishop of Dallas from 1945-1970, foresaw the rapid growth of the twin city area in 1969 and began investigating division possibilities. Bishop Davies, who plans to retire in 1985, saw this time as appropriate for change. Saving a future bishop the awesome task added impetus to his decision.

Efforts intensified as committees formed in 1981 to study the proposal. A year later, in May, 1982, a special convention was called. Bishop Davies's expressed concern for a more intimate relationship with the congregations was well received. A substantially reduced number of parishes and missions will make annual visitations possible for the bishop.



Benjamin C. Sellers

Clergy at the primary convention of the Diocese of Fort Worth: Emphasis on lay involvement.

The speed of the procedural split — five and one-half months from resolution to recognition on January 1 — has been attributed to several factors. The Rev. Canon James P. DeWolfe, Jr., senior priest of the new diocese, said, "The time was simply right. The homework was done, the need was clear, and General Convention was just around the corner." More important, he said, was Bishop Davies's extraordinary preparation for the division. That essentially laid the ground for the smooth transition, he said.

Compared to the \$1.8 million budget of the Diocese of Dallas, that of the Diocese of Fort Worth is relatively small — \$629,000. Over one-third of the budget, \$292,000 is earmarked for programming, with special emphasis on care for elderly and needy people, as well as a growing Hispanic ministry.

The new diocese has a built-in emphasis on lay involvement. Each of its four deaneries will be represented on the Executive Council by its dean and one elected layperson. This constitutional change is expected to further Bishop Davies's goal of fostering greater lay participation in decision making and creative ministry.

• • •

The 16th convention of the Diocese of Wyoming was held October 7-10 at the Hitching Post Inn in Cheyenne. St. Mark's Church, Cheyenne, served as the host parish.

The convention got underway Thursday evening following the opening service of Evening Prayer at St. Mark's. In his annual message, the Rt. Rev. Bob G. Jones, Bishop of Wyoming, echoed the call of the House of Bishops to the church to become the "voice of peace" — to become "peace seekers." The committee on the bishop's address later presented three resolutions to the convention which were aimed at continued efforts towards peace and the cessation of arms buildup. All were adopted.

The delegates welcomed the warmth of the Hitching Post as an early winter blizzard moved into Cheyenne on Friday and Saturday. The Rev. Jim Cruickshank of the Anglican Church of Canada provided them with spiritual food each morning with his thought-provoking and challenging messages. He dealt with three themes: commitment to Christ, commitment to the world, and commitment to the church. The Fishersfolk of Colorado gave added joy with their special music ministry.

During the afternoon business sessions, the convention:

- Adopted a program budget for 1983 in the amount of \$379,700;
- Heard reports from committee chairmen and General Convention deputies;
- Accepted two missions into the diocesan family — St. David's at Ft. Bridger, a new mission, and St. Mark's, Hanna, a renewed mission;
- Affirmed the General Convention resolutions on tithing and parish support of seminaries;
- Adopted a resolution calling on all Wyoming Episcopalians to contribute once again a sum equal to or exceeding the cost of their Thanksgiving dinners to the Presiding Bishop's Fund;
- Heard special messages brought to the convention by the Rev. Frank Turner, Wyoming's link to the national Executive Council, and the Rev. Edward Morgan of the Church Pension Fund.

The convention closed on Sunday noon following a celebration of the Holy Eucharist at St. Mark's Church.

• • •

Brevity and good humor marked the 96th convention of the Diocese of Colorado, held November 4-5 at St. John's Cathedral, Denver.

Taking their lead from Bishop William C. Frey's annual address which lauded the 1982 General Convention's "call to

Continued on page 14



The Parish, the Family and the People of God

A Meditation

By JOHN LAWYER

Once again we are traversing the family season that starts with All Saints' and runs through Thanksgiving and Christmas, comprehending the several weeks of general goodwill and warm feelings of which these celebrations are the high points. We are surrounded by the parish family, as well as the biological family, and reminded at various places in the low procession of festivals that we are all knit together in the eternal family of God, "from whom all fatherhood is named."

Some of the observations are marked in church, others at home, and most in both places. But to many people, the term family has come to have an acerbic edge. Single adults often feel totally left out, and even when married people gather for Thanksgiving or Christmas dinner, as often or not, there in the bosom of the group, will be a new spouse, complete with new children and old resentments. The former spouse, though for years an integral part of that particular scene, is now the new face in someone else's circle, having taken with her or him the nieces and nephews that used to cluster around our own table.

And there will be subtractions, due to a transfer to a better job elsewhere, and

additions as a daughter's boy friend looks as if he may be developing more than a passing interest in the family connection. All this, of course, is in addition to the inevitable changes registered by births and deaths over the years.

The family is thus in slow but constant flux. Yet despite the changes, the family remains. For that is the other side of the picture. Each year there is Thanksgiving dinner, with an approximate number of people around the table, though they may not be exactly the same people who were there last year.

Change also marks the parish, only we are more used to it there. New members come, old members leave; baptisms and funerals add their annual contributions to the turnover. The All Saints' Day service particularly reminds us of this, as we commemorate the births, marriages, communions, and deaths that have taken place within the congregation during the 12 months past.

After a while, it comes to seem that what holds the group together in both cases are the very rituals at which the marks of transience are most keenly felt. It is only at reunions that the abstract idea of the family takes on visible shape; other than that it exists only as a concept in our separated lives.

This is something repeated on a small scale each day when the household, such as it may be, gathers for the evening meal; and in a fuller incarnation, with perhaps another generation added, at a holiday feast. From this point of view, it

is the celebration that makes the family, not the family the celebration — meaning no disrespect to the people who peeled the potatoes or put up the Christmas tree. Similarly, it is the common worship which forms the parish, and the eucharistic feast which constitutes the church.

George MacDonald notes somewhere that the miracle of Christ multiplying the loaves and fishes was only a speeded up version of what the Father does each spring when he multiplies a bushel of seed into a field full of wheat, or produces a new generation of fish from the few survivors who were able to spawn.

A similar bond connects our "real" family and the parish family. Both are gifts of God, bound together by ties of ritual as much as kinship, only the rate of change is quicker in one than in the other.

Because change is usually slower in the family, we come to think of that group as something eternal and unchanging, or at least we feel that it should be permanent and feel correspondingly diminished when the inevitable losses occur. By the same token, we tend to think of the "parish family" as not much more than a pious metaphor, a phrase that adds a nice touch to the well rounded sermon, without pointing to any reality substantial enough that we need take it seriously.

In both cases, our shortsightedness causes us to miss important aspects of the matter. The family is not our ultimate home, for it is temporal and we are eternal. Like all things temporal, it must change and even eventually die out. While we look forward to being reunited with family members in the resurrec-

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tion, we will stand in a totally different relationship to one another than we do now, as the Lord suggested in his answer to the Sadducees' questions about marriages in heaven (Luke 20:34-36).

The parish, on the other hand, like the nuclear family, is an environment in which God places us for our present nurture and upbuilding. But it is much more our home than we usually understand it to be, because it is here that the family of God, to which we ultimately belong, is most clearly made present, however imperfectly. Often churches fail to realize that this is part of their true calling — hence the loneliness and even alienation which many singles express towards the church as an institution, or, for that matter, the lack of support which couples often encounter.

We undervalue the ideal of the parish family and correspondingly overvalue the role of the biological family. Frequently the traditional family, as an institution, is left with a burden it can hardly handle. Spouses expect themselves and each other to find complete fulfillment within the family context, and when that rather impossible task fails to be accomplished, the partners feel bitterly free to seek it outside the union, often even at the expense of the union.

Parents know how difficult it can be to allow their children to grow into mature and autonomous persons, for that, too, directly threatens the familial institution, from which all blessings are thought to flow. The children understandably rebel all the more against the constraints entailed by family membership which is so conceived.

We need then to recapture a clearer sense of the underlying kinship between family life, single life, and parish life, for the sake of all three. All are forms of Christian community, and all should support one another. In both family and parish, we are called to encounter one another as persons, in all our beauty and with all our shortcomings, through participation in the common rituals of the place. It is the course of these encounters that we define our own unique personhood. It is the fact of our sharing in these rituals, in this liturgy, that constitutes us a family.

Henry Nouwen sums it up well: "Friendship, marriage, family, religious life, and every other form of community is solitude greeting solitude, spirit speaking to spirit, and heart calling to heart. It is the grateful recognition of God's call to share life together and the joyful offering of a hospitable space where the recreating power of God's Spirit can become manifest. Thus, all forms of life together can become ways to reveal to each other the real presence of God in our midst" (*Making All Things New*, p. 82).

This is what the church is all about.

Who Has The "Fragrance"?

By AN-VENG LOH

My aunt was a convert to Christianity. Because of her decision to join the church, she was renounced by her husband's family as a disgrace. Following her, my father was baptized as a mark of respect toward his sister. Naturally, my mother had to do the same. When I was born, I was right in a "Christian family."

Except for my aunt who was a seriously devoted Christian, going to church regularly and saying prayers daily, my father hardly ever went to church and my mother went occasionally as an obligation. So, my upbringing in religion all depended upon the people with whom I spent time. I could be a little pious "Christian" with my aunt or a "heathen" with my parents or the other relatives.

In spite of different conditions, no one could deny us the status of Christians. The technical factor was that we had all been baptized in the name of God, the Father, the Son, and the Holy Spirit, and we professed that we would follow Jesus Christ as Lord and Savior — and his teaching, regardless of whether we understood it or not. As a baby, I was baptized, and the promise was made by my parents and godparents. With the

sign of the cross on my forehead at baptism, I became a Christian, legitimately and soundly.

In my country, Christians were the minority among the minorities. Sometimes I was afraid to let people know that I was a Christian. But, sometimes I was overwhelmingly pleased to be accepted by a Christian, just because I was a Christian. A Christian and another Christian could become friends immediately. Church affiliation did not mean a thing to us then, for we acknowledged that we all worshiped the same God, only in a slightly different manner.

When I came to the United States, I was surprised to find out that not everyone in this "Christian" country was a Christian. The statistics seemed to be around 50 percent. Compared to one percent in China, the number was still impressive. However, I was mystified by the hundreds of denominations and sects, plus the gap between the Roman Catholics and the Protestants. The important thing was not whether I was a Christian or not, but that I was a member of the church to which I belonged.

Each Christian tended to give me an indication that his church was the right church. Membership also reflected somewhat one's social prestige. I happened to be a member of the Episcopal Church, which was often ridiculously assumed to be a church for well to do people, originally established by the "blue blood" class. Whether that was right or wrong, I did not have to find out, for I was not rich, and I knew there was not a drop of blue blood in my ancestry. Besides, there were some well to do people in each denomination.

To some denominations, members of an Episcopal church were not highly esteemed for their spiritual life, or their baptism was not considered valid since

An-veng Loh was at one time director of Christian education for the Dioceses of Eau Claire, Taiwan, and San Joaquin. For more than four years she was lay vicar at a church in Lovelock, Nev., and director of summer camps at Lake Tahoe. Later she opted for early retirement and a writing career. She makes her home in Concord, Calif.

it was not by immersion. Very often I could hear jokes or ridiculing remarks. Because I was from a non-Christian country, I was confused.

Fortunately, I was content in the church chosen by my parents. I was hoping to learn to be a better Christian. I was pleased to hear more of faith, hope, and love, instead of the condemnation of sins and hell which I heard from fellow Christians of other denominations. The service was liturgical and well structured, and the prayers were beautifully written. However, how these were to be interpreted into life was another matter.

Soon I realized there was contention between the "low church" and the "high church" which I had never heard of before. The low churchmen detested all the little trimmings which the high churchmen added to a worship service. The high churchmen felt the low church was somewhat degraded. I tried my best to cope with the differences.

Now, to come to the present time, the gap between low and high churches has narrowed down. Nobody fusses any more. But many other differences and prejudices still remain the same: *e.g.*, fundamental and liberal; regular and occasional; passive and active. Politics and religion are often mixed and not always for a good cause, but for someone's ambition and egotism. Witnessing and lobbying sometimes become entwined.

Active members are overactive, running around from one meeting to another, even at the expense of their family life. Some members never come to church till a baby is born and then they want to have the baby baptized, or some loved one dies and the family wants to have the person buried. To be married in a church seems another imperative matter.

Once I said to a church member in good standing, "I wonder why these people should bother to have their ba-

bies baptized or their loved ones buried by the church, since they never attend the church." The answer I got was, "This is our American culture." This reminds me of some godparents who had no relation with any church at all, and yet they promised that they would help bring up their godchildren in the faith of the church. Well, then, to be a Christian is a part of American culture, I suppose.

During the last ten years, there have been revolutions for spiritual renewal. It happens in every denomination. The people who have had the "spiritual baptisms" are called "born again" Christians. This even happens in the conservative Roman Catholic and Episcopal Churches. The gap between denominations is no longer obvious. The Roman Catholic Church no longer claims that it is the only church. The Baptist Church people are not considering all others to be doomed. We are coming close to being buddies in Christ.

You can hear people saying, "Praise the Lord!", "God bless you!", or "Jesus loves you" . . . very often. In many religious gatherings, some one ecstatically embraces you and tells you that Jesus loves you, but very seldom remembers to ask you what your name is. The word "Christian" has certainly been revived. If anyone is referred to as a Christian, that means he is a good man, believing in Christ. You can trust him, because he is a Christian. Is this always true, I wonder?

The more I look into the Christians' behavior, the more I find it harder and harder to define "Christian" in a single statement to my satisfaction. I believe what a Christian does or says reflects his background of education, motives, and the kind of theology he has absorbed. . . . Inwardly and outwardly, these make the difference.

I am neither a fundamentalist nor a liberal. I believe we should study and

learn what we actually should believe. I agree that Christians should speak and act for social concerns, the welfare of the country, and the peace of the world, but it is most important to have our actions underlined with faith, integrity, and truth. All has to be in proper balance.

The seed which my aunt planted in me during my childhood did develop a root. It survived through the torments of weeds and thorns, wind and storms. My aunt's devotion to her faith and the way of her life have shown me the true meaning of love in Christ. I never can forget her love for those around her, as well as to the poor, lonely, sick, desperate, and unwanted; known or unknown. Even during the time of war, with its air raids, she risked her life to see the sick people and to share the little food which she had.

Another person who made a great impact on me was a bishop whom I met in Nevada. He was a working bishop, travelling hundreds of miles in all kinds of weather from one mission to another, not only to conduct the services, but also to call on people in their homes. During the summers, he devoted his full energy to young people in a rough spot by Lake Tahoe.

Church support was so poor then that everything had to be started with scraps. Even though he was a man from Harvard before he went to seminary, the bishop was a man of all trades. You could find him washing dishes in the kitchen, fixing a ditch, climbing a pole or tree to fix some wire, shoveling dirt for a path, plumbing a sink or a toilet, carrying garbage to the dump, or going to the market for groceries.

Yet, he still had time to participate in activities with the kids at night, joking, laughing, or seriously answering questions. Early in the morning you could find him sitting at the back of the chapel with his Bible.

I was shy and timid in those days, but I felt so much at ease when he was around, for I truly sensed the image of Christ in this man. A true Christian is not necessarily a man of high position, a big donor, a crusader for the faith, an activist for social justice, a spirit-filled charismatic, or a tradition-bound Anglo-Catholic. . . . but an ordinary man or woman whom you may meet anywhere at the least expectation and under the most insignificant circumstances. Somehow, this kind of Christian has a special "fragrance" which gives you a sense of comfort, peace, and strength.

I believe this is the way Christ comes into our lives — sometimes maybe even through you and me. We do the best we can with what we have. Our maturity comes day by day through the experience of all encounters within and without. He gives us power, renews our strength, and helps us spread the fragrance which true Christians should have.

Unsought Gifts

This cup could be the Grail, for all my right
To touch it. Here am I, though, poised to give
To each who will, another's gift. Polite,
I wait. They come, kneel, eat. Beloved gifts live
Beyond my voice: "The Blood of Christ. . ." Pause, bend,
Electric love, not mine, strikes through my heart
And hand. "The cup. . ." I do not comprehend
My thoughts. Does offering this cup impart
New virtues to my will? For now, I bless,
Or will to, each who comes. Like Dante, I
Would answer any question, "Love." Excess
Of love wells up from sources I'd thought dry.
". . . Cup of salvation." Drained, I wait, then
A quiet word completes the act, "Amen."

Cynthia Eby

EDITORIALS

Spiritual Health

In the middle of Advent each year our attention is directed to St. John the Baptist. This stern prophet from the middle eastern desert continues to challenge us. We do not like to be called a "brood of vipers" any more than the inhabitants of Palestine 2,000 years ago liked it.

They felt justified because they were descendants of Abraham, just as we feel justified because we are Americans, or because we are heirs of an English-speaking culture, or the beneficiaries of centuries of Western civilization, or whatever it may be. Yet we will never get a clean bill of spiritual health from our ancestors or predecessors. God asks us, he asks that we ourselves bear fruits that befit repentance. He asks it now.

BOOKS

A Different Language

SINGING IN SIGNS. By Cathy Rice. Thomas Nelson. Pp. 161. \$7.95.

This is a book of lyrics (without musical notation) of 232 hymns and choruses rewritten for deaf people and interpreters by a hearing woman. Cathy Rice is the wife of an independent Assembly of God minister and the mother of a deaf daughter and an adopted son.

In her book, Mrs. Rice points up a very real problem that often haunts religious interpreters: how to sign non-translatable, allegorical, and poetic words which fill many hymns and, in so doing, still preserve the original meaning and rhythm.

ASL (American sign language or AMESLAN) is a conceptual manual symbol system that the American deaf borrowed from the French deaf more than two centuries ago. Far from being a visual English equivalent, it is another language entirely, a language not of words, but of concepts. For example, the sign meaning "allow" in ASL also means permission, opportunity, try, and attempt.

Words such as precious, merit, beseech, worthily, and vouchsafe do not even have synonymous signs in ASL and must be rendered loosely. As Mrs. Rice correctly points out, fingerspelling such words as those doesn't solve the problem because the deaf person has no idea of their meaning.

The need for a sign-ized hymnal is clearly evident. However, this author has written one of extremely little benefit for Anglicans. It is for a congregation of a more fundamentalist background. She does seem to have done a fairly cred-

ible job of maintaining the original meaning and intent of the hymns whose lyrics this reviewer knows.

The Episcopal Conference for the Deaf's Hymnal continues to be our own most effective tool in this field.

(The Rev.) WILLIAM R. NEWBY
Missioner to the Deaf
Diocese of Milwaukee

Milwaukee, Wis.

Joyless Exhaustion

MINISTRY BURNOUT. By John A. Sanford. Paulist Press. Pp. 115. \$5.95.

"The job of the ministering person is never finished," writes the author of this perfectly marvelous book. People in many other jobs and professions can feel they have completed a task — the carpenter finishes the table, the engineer completes the bridge, and the lawyer winds up his case in court. Not so with the clergy, for they face a continuing round of weddings and funerals, of services and preaching, of calling, and of classes to teach.

Even the dreaded Every Member Canvass seems to conclude "just in time to begin cranking up the machinery to put it in motion for the next year," writes Fr. Sanford.

Clergy are particularly susceptible in their work to that feeling of joyless exhaustion commonly called "burnout." They are always in the public arena, and as such they are expected to be paragons of virtue and charity in all cases. The life of the clergy, in short, is difficult and emotionally draining. The Rev. John A. Sanford, priest and psychologist, has written this wise and extremely helpful book for all of us — and especially for those of us who are victims and potential victims of ministry burnout.

This book should be read by all our clergy, and if some of our esteemed fa-

A Message to Our Readers

We wish to be very frank with you, our readers. We hope you have found 1982 a good year in terms of the contents and usefulness of your magazine. Yet it has also been an extremely expensive year. The costs relating to General Convention have been considerable. The doubling of postage rates has involved costs yet to be recovered. This magazine is published with the utmost economy, with the minimum amount of overhead.

We have no choice but respectfully to ask all of you, our readers, to be as generous as you can in making voluntary contributions to The Living Church Fund before the end of 1982. This fund goes directly to the support of this publication. Contributions are, of course, deductible for federal income tax purposes. Every gift, of whatever amount, is genuinely appreciated. Added contributions prior to the end of this month are urgently needed.

thers in God have available bishop's discretionary funds, they should see to it that every cleric in their respective dioceses receives a copy of this book. It makes an excellent study and discussion document for clergy groups, and, indeed, I have used it in such a manner with gratifying results.

Ministry burnout, by whatever name it might fly, is a real danger for us all. Here is a book that takes a look at it and presents some real strategies and ideas as to what to do about it.

(The Rev.) JOHN H. GOODROW
St. John's Church
Mt. Pleasant, Mich.

Worth of Individuals

SELF-ESTEEM: The New Reformation. By Robert H. Schuller. Word Books. Pp. 117. \$8.95.

I am not in the habit of reading unsolicited books. Therefore, when one arrived from the Robert Schuller Foundation, my first reaction was to set it aside. But on reading the cover flap, I was intrigued by the author's thesis that "the Protestant Reformation did not affirm the worth of persons as strongly as it should."

The thought of a "new reformation" based on the dignity of the individual stressing his or her self-worth was gripping — how much more so in that he used the Lord's Prayer as the biblical basis for the book and that Dr. Martin Marty had critiqued the manuscript.

Dr. Schuller manages to take the negative aspects of the Protestant Reformation which have their impact on our daily lives and transforms them into the hope of a new reformation based on individual self-esteem — the worth of the individual in the eyes of God. It is at this point that the tension between psychology and theology meet.

Life improves, and the unity of God's children is lifted up. This provocative book presents a radical comprehension of our Christian life together and offers a basis for mission and evangelism.

Here is a book not only worth reading, but one which would serve well as the foundation for a church discussion group.

(The Rev.) ALLEN BROWN, JR.
Assistant to the Bishop
Diocese of Virginia
Richmond, Va.

Visually Handicapped

SELECTIONS FROM THE BOOK OF COMMON PRAYER IN LARGE PRINT. Church Hymnal Corporation. Pp. vii and 182. \$4.95 paper.

Put out with the co-sponsorship of the Episcopal Society for Ministry on Aging, this publication should be of assistance to many people whose ability to read is impaired. With bright red cover, it measures ten by seven inches and has spiral binding. It is printed in 18 point sans serif type on sturdy paper. It is not aimed at typographic beauty, but at practicality.

The book includes Morning Prayer (Rite I), Daily Devotions, Baptism, Eucharist (Rites I and II), Communion under Special Circumstances, Reconciliation, Rites for the Sick and those for the dying, and an outline of burial. There are a dozen selected Psalms, and miscellaneous selected prayers from the back of the Prayer Book.

In the interest of brevity, rubrics are simplified and some optional or alternative forms are omitted. Thus the Rite I Eucharist has only Eucharistic Prayer I, and Rite II has only Eucharistic Prayer A, with Forms III and VI for the Prayers of the People. The latter incidentally, are conveniently printed right after the Creed and before the General Confession (We believe, however, a rubric should have explained that when VI is used in full, the ordinary General Confession is to be omitted. Some people don't know these things).

No doubt some purists will complain that more material was not included, but older persons and the ill often have difficulty holding a heavy book. We believe that for such reasons selectivity is fully justified.

H.B.P.

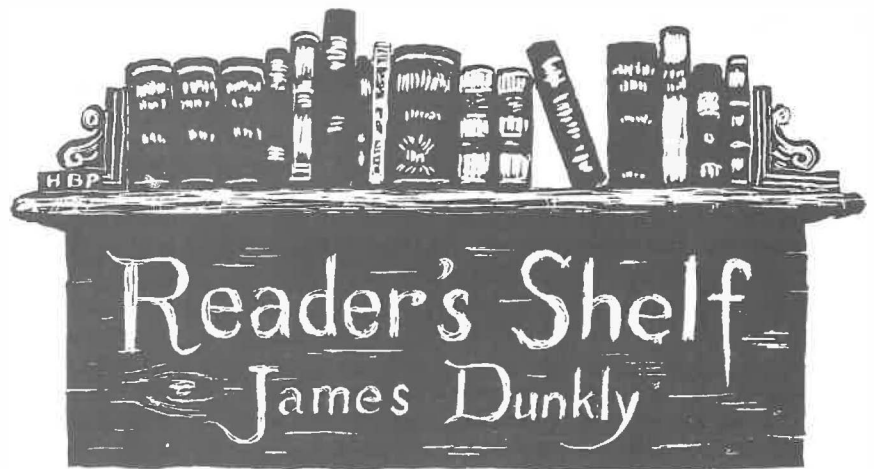
Books Received

THE PARABLES OF JESUS. By J. Dwight Pentecost. Zondervan. Pp. 180. \$8.95.

FOUR TROJAN HORSES OF HUMANISM. By Harry Conn. Mott Media. Pp. 143. \$5.95 paper.

LISA. By Betty Shaffer. Bethany. Pp. 141. \$2.95 paper.

GETTING MORE FROM YOUR BIBLE READING. By John Alan Carlson. Bethany. Pp. 137. \$3.95 paper.



ANIMAL RIGHTS AND HUMAN MORALITY. By Bernard E. Rollin. Prometheus Books. Pp. xii and 182. \$17.95 cloth, \$9.95 paper.

An argument for regarding animals as well as human beings as objects of moral concern. Rollin teaches philosophy at Colorado State University, but he also teaches medical ethics in the School of Veterinary Medicine there, the first such course ever done anywhere. Reading this book throws light on moral philosophy in general. Rollin is trying, in effect, to get us to stop compartmentalizing our thinking about God's creation.

SHEPHERDS AND LOVERS: A Guide to Spiritual Leadership and Christian Ministry. By Brian P. Hall. Paulist, Pp. iv and 144. \$6.95 paper.

Christian ministry demands being a lover as its primary sign, and shepherd seems to be the indispensable analogy for leadership in the Christian community. This book is about the call to such ministry and the response to that call.

Brian Hall, an Episcopal priest, founded the Omega Institute in Indianapolis, which specializes in training teachers and leaders; he now teaches at the University of Santa Clara.

LIVING ISSUES IN ETHICS. By Richard T. Nolan and Frank G. Kirkpatrick with Harold H. Titus and Morris T. Keeton. Wadsworth. Pp. viii and 392. No price given. Paper.

An introductory ethics textbook in four sections which deal with the search for a moral philosophy, personal identity and fulfillment, health and sexuality, and social ethics. The text is readable and the scope broad, but a number of significant issues are grappled with at some depth.

The book's epilogue is striking in its reasoned insistence upon the necessity of understanding the Jewish-Christian-Hellenistic intellectual and ethical tradition in order to work effectively towards an ethic for Westerners today. The au-

thors quietly point out that disputes between "absolutists" and "relativists" over traditional morality *versus* secular humanism are not new, and that no position is self-evidently superior to another just because it *claims* divine sanction or origin. Moral argument is the stuff of civilized life, in other words, and this book is an introduction to that vital discipline. Nolan and Kirkpatrick are Episcopal priests.

THE POPE AND REVOLUTION: John Paul II Confronts Liberation Theology. Edited by Quentin L. Quade. Ethics and Public Policy Center. Pp. xi and 195. No price given. Paper.

A series of challenges to what the authors consider to be the "radical" involvement of the church in politics. In general, the essayists (Dale Vree, Michael Novak, and James Schall) are supportive of the present pope's address to the conference of Latin American bishops at Puebla in 1979. That address and some of the papal speeches from Zaire and Brazil are reprinted here, as is an essay by Gustavo Gutiérrez (as a representative of liberation theology). Appendices offer excerpts from the Medellín and Puebla statements. Available from the Ethics and Public Policy Center, 1666 Connecticut Ave. N.W., Washington, D.C. 20009.

MORAL FIBER: Character and Belief in Recent American Fiction. By Wesley A. Kort. Fortress. Pp. vi and 154. \$9.95 paper.

The insight of fiction into character and life is increasingly forcing itself upon the awareness of Christian pastors and teachers. Kort, who teaches at Duke, here discusses Norman Mailer, Joyce Carol Oates, John Gardner, Jack Kerouac, Saul Bellow, Ken Kesey, Kurt Vonnegut, John Barth, and Thomas Pynchon as representative of three major beliefs that shape characters in recent American fiction — beliefs that Kort takes as part of a system with both integrity and tradition.

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Some questions to consider:

- How much subsidy does *The Living Church* receive from the Episcopal Church at the national level?
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Answer: No, the foundation is simply the legal name of the non-profit publishing corporation.
- Didn't the magazine once have a large endowment?
Answer: No.
- Don't all readers pay for their copies?
Answer: No, many copies are shared with several persons or families.
- Can't religious publications be mailed at a very cheap postal rate?
Answer: In past years, yes, but not now.
- Doesn't *The Living Church* own its own printing facilities?
Answer: No.
- Does all this mean that all readers ought to contribute to help meet the costs of publication?
Answer: YES, it does.

Please send your contribution to:
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Please do it now.

CONVENTIONS

Continued from page 7

responsibility," the delegates passed resolutions urging each congregation to study the report of the joint commission on peace (which Bishop Frey chairs); to give one percent of its income to a seminary of its choice; to work for the "healing of the divided Body of Christ"; and to encourage the ministries of its clergy and laity.

They also reaffirmed the tithe as the Christian standard of giving and asked that the outreach program begun under Venture in Mission be continued. A 1983 budget of \$1,037,916 was adopted. This sum is slightly lower than the amount approved for 1982.

In other business, the convention voted to grant a six months sabbatical leave to Bishop Frey, who is completing ten years as Colorado's diocesan, and initiated steps which will lead to a continued education fund. Also adopted was a new canon which will allow the suffragan bishop to act as ecclesiastical authority in the absence of the diocesan.

The convention received greetings from Pastor Duane Reetz, an assistant

bishop, on behalf of the Lutheran churches and learned that a joint celebration of the Eucharist will take place in December at St. John's Cathedral with Bishop Frey, Suffragan Bishop William H. Wolfrum, and three Lutheran bishops participating. Another historic moment occurred when the bishop was presented with legal documents transferring the Evergreen Conference property, site of world famous music schools for 75 years, to the diocese.

A special guest speaker at the convention was the Rev. Vernon E. Johnson, founder and president emeritus of the Johnson Institute in Minneapolis, a widely recognized authority on the subject of alcoholism.

Delegates gave an enthusiastic "welcome home" to the Rev. and Mrs. Gerald Schnackenberg, who have returned from two years as missionaries in Colorado's companion diocese of Southern Malawi in Central Africa.

• • •

The 1982 convention of the Diocese of Indianapolis, meeting in Terre Haute October 21-23, voted to develop and fund a comprehensive urban strategy

and to plan for an enhanced outreach program.

Bishop Ralph A. Kempinski of the Indiana-Kentucky Synod of the Lutheran Church in America assisted the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, at the convention's opening Eucharist, but did not concelebrate verbally. He announced that six Lutheran pastors and six Episcopal priests, three each from the Diocese of Indianapolis and Northern Indiana, would begin meeting "not to stifle local dialogues and celebrations, but to start an official dialogue going."

The 1982 General Convention resolutions on seminary support and tithing were affirmed as goals for the diocese. The Very Rev. O.C. Edwards, Jr., of Seabury-Western Theological Seminary, was present to answer questions and encourage congregations to accept the "one percent solution" annual gift to the seminaries.

Bishop Jones, the Rev. Hugh Laughlin, and Janet Lewis were commissioned to represent the diocese on a three-week visit in November to the companion dioceses of Aba and Niger Delta in Nigeria.

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WANTED: Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

POSITIONS OFFERED

TRADITIONAL parish (St. Peter's) 90 miles southwest of Detroit, Mich., seeks applications for possible opening for rector in lovely parish. Worship centered in 1928 BCP. Reply Dr. Benjamin Alexander, Senior Warden, 7 Buena Vista Dr., Hillsdale, Mich. 49242.

HOUSEMOTHER-SECRETARY, boys elementary boarding school; live-in position. Studio apartment provided. Immediate opening. Reply Box-T539.*

POSITIONS WANTED

"TRADITIONAL" priest, 30, seeks position as rector of small-medium size parish, or as associate. Anywhere in U.S.A. Skills preaching, teaching, administrator, pastor, parish calling, work with elderly. Excellent references. Available now. Contact: The Rev. W. Joseph Leigh, POB 237, Sea Girt, N.J. 08750. (201) 449-6173.

CHOIRMASTER/ORGANIST seeks change. Highly experienced with excellent references. Prefer school-church combination. Reply Box T-538.*

PROPER

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

WANTED

TABERNACLE for use in Newfoundland church. Write: St. Paul's, 390 Main St., North Andover, Mass. 01845.

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- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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PEOPLE and places

Appointments

The Rev. Carl W. Babcock is serving as a college chaplain in Denton, Texas, at the North Texas State University and Texas Woman's University. Add: United Ministries Center, 1501 Maple, Denton 76201.

The Rev. William G. Burrill is archdeacon of the Diocese of Northern California. Add: 1313 Twenty-Seventh St., Sacramento. Mailing address: Box 161268, Sacramento 95816.

The Rev. Herbert Groce is priest-in-charge of the Church of the Resurrection, Elizabeth, N.J.

The Rev. Raymond P. Kress is assistant at All Saints' Church, Tarpon Springs, Fla. Add: Box 578, Tarpon Springs 33589.

The Rev. W. Thomas Leckrone is vicar of St. Martin's Church, Hudson, Fla. Add: Box 491, St. Petersburg, Fla. 33731.

The Rev. Lyle Williams MacRostie is rector of the Church of the Good Shepherd, Brownwood, Texas. Add: 1288, Brownwood 76801.

The Rev. Kenneth Earl Martin is vicar of St. Philip's Church, Sulphur Springs, Texas. Add: Box 366, Sulphur Springs 75482.

The Rev. Robin Joy Smith is assistant at All Saints' Church, Harrison, N.Y. Add: 300 Harrison Ave., Harrison 10528.

The Rev. Robert K. Stull is assistant at the Church of the Redeemer, Sarasota, Fla. Add: 222 S. Palm Ave., Sarasota 33577.

Ordinations

Priests

Dallas—Ted Karpf, curate, St. Andrew's Church, Grand Prairie, Texas; add: Box 598, Grand Prairie 75051. Frederick Arthur Robinson, curate, St. Mark's Church, Arlington, Texas; add: 2024 S. Collins, Arlington 76010.

New Jersey—Larry Clair Morrison, curate, Trinity Cathedral, Trenton, where he should be addressed; residence: 828 Berkely Ave., Trenton, 08618.

Deaths

The Rev. Arnold Alexander Fenton, honorary canon of Trinity Cathedral, Trenton, N.J., who was well known in sports circles as "the punting parson," died on October 30 at the Connecticut Hospice in Branford at the age of 81.

Fr. Fenton taught many young men of the eastern colleges and secondary schools how best to punt a football. Educated at the University of Pennsylvania, the Philadelphia Divinity School, and the University of Toronto, he later served as chaplain at the New York Military Academy at Cornwall and was on the staff of the Rectory School in Pomfret, Conn., and Fay School in Southborough, Mass. His parish ministry was spent in Fords, Paulsboro, and Mullica Hill, N.J.; Riverton, Wyo.; Groton, Niantic, and Ansonia, Conn.; and in Mamaroneck, N.Y. He is survived by his wife, the former Charlotte Louise McPherson, whom he married in 1960; by two sons of his first marriage, the Rev. Arnold Aidan Fenton, rector of St. Matthew's Church, Pacific Palisades, Calif., and Noel F. Fenton of Palo Alto, Calif.; and several grandchildren. Fr. Fenton and his wife made their home in Old Saybrook, Conn., in recent years.

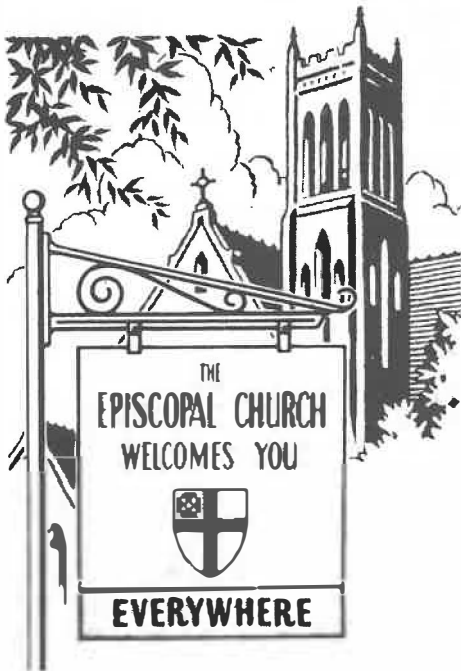
Dorothy Vera Carson Rains, wife of the Rev. Harry J. Rains, Sr., retired priest of the Diocese of West Missouri, died of cancer on November 6 at St. Luke's Hospital in Kansas City.

The couple was married in 1939 and had three children who survive their mother. They are the Rev. H. James Rains, Jr., rector of St. John's Church, Stowe, Vt.; Priscilla Rains of Vineland, N.J.; and Mrs. Elizabeth Guaciario of Portland, Maine. After Fr. Rains' ordination in 1952, his ministry took them to Fredericksburg, Va., and the Diocese of New Jersey. The couple last lived in Lexington, Mo., where Fr. Rains had been vicar of Christ Church until his retirement.

In a City Chapel

Here in the quiet
of a small plain chapel
with city noises
daring to intrude,
these simple words—
"My Body and my Blood" —
Defuse the raucous sound,
Bring the distracted mind
back to the center of all things.
The heart attuned now
sees
Light from the Upper Room
about the Rood.

Kay Wissinger



KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; rem, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester
The Rev. C. A. Lambelet, r
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

MINNEAPOLIS, MINN.

GETHEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelase, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hal-
lock, chap; the Rev. Harmon Barash; the Rev. Ellsworth
Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. Wed HC & Healing 12:15

NEW YORK, N.Y. (Cont'd.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon,
Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues,
Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wklys as anno

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the
Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC;
Thurs 12 noon HC & HS

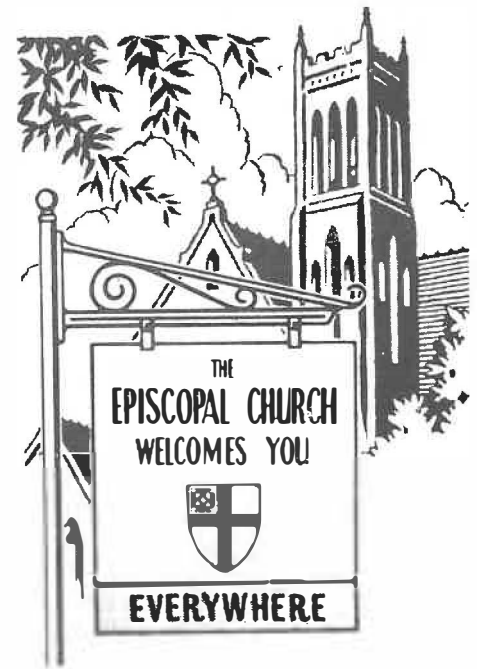
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5



CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30
HE

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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